

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 28.

CHICAGO, ILLINOIS, AUG. 17, E. M. 301. [C. E. 1901.]

WHOLE No. 878

HERESY!

Pile high the burning fagots! Laugh at anguish! Curse his prayers!

Stir up the embers till the red light fiercer glows and glares!
He dared to dedicate his soul to independent thought,
And worshiped God by other rites than priestly bigots taught;
He strove to square his inner life to fit a higher rule
Than priests prescribe or law permits within their narrow school.

To doubt their words was heresy! And rack, and wheel, and stake

Preserved God's law against the rebel for religion's sake.

'Mid martial sounds and clang of arms the patriot laid his head
Upon the scaffold's blood-stained block—he had for Freedom plead;

With burning words of living fire he stirred the human soul;
With gallant deeds he carved the name of Man on history's scroll;

He raised the light of freedom's torch where power insatiate
Proclaimed the rule of man o'er man invested in the state—
To doubt kings' rights was heresy! And ax, and block, and chains

Preserved kings' law against the rebel who the state disdains.

The somber priest and despot king no longer mankind own—
Free thought and deed on many fields have overturned their throne—

But still lives on in trading souls their legacy of hate;
Their spectral forms still lurk behind the pillars of the state;
For they who dare to lowly hearts still breathe the words of hope

Are seized as culprits as of old; for them the hangman's rope,
For they are social heretics! And prison, scaffold, death
Preserve Old Mother Grundy's law—the nation's saving breath!

But still the torch of freedom's altar burns with radiant light,
And wider still its beams effulgent dissipate the night;
The blood of martyrs slain was sown beneath oppression's yoke,
But fields already white for harvest wait the reapers' stroke.
Raise the ensanguined labor banner, stained with martyrs' blood,

And let it fly in freedom's breeze where once our martyrs stood—
For heresy is progress! Man at last shall govern self,
And capital no longer be the instrument of pelf.

—Dyer D. Lum.

Man's Inhumanity to Woman.

BY RACHEL CAMPBELL.

When I say that overwork and low wages virtually force working girls to prostitution, I do not make the assertion without having evidence to sustain it. In this matter I "speak of what I do know, and testify of what I have seen." Born a Campbell, backed by a long line of hardy Scotch ancestry, I was endowed with more power of physical endurance than falls to the common lot of women; consequently I have been able to stand by my looms, year after year, while one relay after another of fresh help came into the room, worked a few years, grew sick and feeble from

overwork, and at last were obliged to give up and yield their places to fresh hands. I have seen young girls come into the mill, buxom and bonnie, right from their country homes, watch them as they faded year by year, and finally go back to their homes, broken in spirit, health gone—invalids for the rest of their lives. I have observed others, of different make and temperment, whose natures were such that it was utterly impossible for them to patiently bend their necks and take on the yoke of hard labor. The allotment of work to each worker is measured according to the capacity of skillful, capable women, and nature had not endowed them with "gumption" enough to entitle them to rank in this class. They were pretty girls, generous, amiable and good girls, but they lacked tact and skill requisite to perform their daily tasks, and failure fretted and discouraged them. They grew restive and reckless as the burdens of their lot pressed too heavily upon them, did their work badly and were often absent, were found fault with and fined, and at last discharged; and very soon after that I met them on the street wearing the "livery of shame."

But I did not allow my acquaintance with the girls to end thus. I had begun to have radical opinions, and to judge people by their merits rather than by what was said about them. These women were my friends, and I knew the evil that had befallen them was their misfortune, but not their fault. One in particular, a "wee, winsome lassie," who had worked close beside me, I was especially interested in. She was one of those sweet, gentle darlings, who blossom out in beauty and loveliness, beloved and petted by all who know them, happy themselves and making others so, when born into homes of comfort and plenty, but who, in the atmosphere of poverty and hardship, soon sink into infamy or the grave. I won her trust and confidence by giving her what little help I could about her work, her childish helplessness so appealed to my sympathy that I thought of her as my little sister. She did the very best she was able, but each loom was a "harp of a thousand strings," and the strings broke and tangled till she grew nervous and almost frantic. She could not weave, and she spoiled so much cloth, that, though my heart ached for the poor girl, I could not blame the overseer when he discharged her. Then followed a long and fruitless search for another place to work, till at length, hopeless and desperate, she sold herself to a "respectable" married man who for some time had been watching and waiting for just this opportunity. From this to the brothel the step was, in her case, a short one, and there I found her.

I had two motives in visiting these girls in their new homes. First, I liked them, and wanted them to know it.

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I wanted to help them to maintain their self-respect, and make them hope and watch for a chance to escape from their bad surroundings, and try the game of life over again in some other way. Divorce occasionally frees a woman from the bondage of legal prostitution; and I would say to every woman who has fallen a victim to the illegal sort: break loose from unlawful bondage, and go free at the first opportunity, without asking leave of Madame Grundy or anybody else. Then again, I wanted to learn definitely something about the prostitute's life. I had become conscious of a great wrong, a terrible injustice, somewhere in our civilization; something that degraded and made merchandise of the sexual nature of woman in every department of social life. I did not then comprehend where this evil originated, nor who was to blame for it; so I investigated in all directions. I had been a wife and viewed marriage from the inside, and here was my opportunity to interview its twin monster, prostitution.

Statistics tell us that the average length of the prostitute's life is five years, but, as to the cause that so soon destroys life, we are left in the dark. We cannot believe it is the sexual commerce, in and of itself, for we know that the same men who associate with the harlot also mingle freely in the home life of the pure, the virtuous, and the good. The patrons of one class of women are husbands of the other; so, unless a "fountain can at the same time send forth sweet and bitter waters," these men cannot carry disease and death to the brothel, without also bringing disease and death to their homes.

I wish I could present to you the picture, as it has been revealed to me, of the perils and persecutions that pursue the foot step of the prodigal daughter while traveling the downward road to ruin and death. Let me try, and perhaps I can show the causes that induce premature death. We will take the case of one, neither better nor worse than her sister women. She has fallen in the struggle for subsistence, and, turning her back on all she has hitherto valued in life, —her hope, her pride, her good name and her self-respect, she forsakes want and accepts shame; leaves a cold and cheerless room and goes to a home of splendor; changes her shabby garments for fine and costly raiment, and eats till she is satisfied, without a fear that tomorrow's bread will not be forthcoming. She now lives in a "high-toned," fancy establishment, one that is patronized by gentlemen who make up our first-class society; she is, for the time being, a favorite with the habitués of the place, and has plenty of leisure and plenty of cash; she is surrounded with pleasant associates, and is courted, flattered and caressed; she revels in luxurious indolence, and declares herself a fortunate and happy woman. Were it not for an unspoken feeling of sadness and shame, when she remembers that she is scorned and despised by virtuous people, she might, perhaps, be satisfied and content.

But a favorite in a brothel is such only till new faces appear; and, because the same forces that conspired to bring her to this place are still operating to bring in others, it is not long until she sees the fond attentions she has hitherto received transferred to new arrivals. She very soon comprehends the "true inwardness" of the situation, and begins to regard those about her with suspicion. Gradually the house gets too full, and she is made to feel herself one too many; so she prepares for a change, and sets about finding another boarding place. She is cordially welcomed in another house; but when there, discovers that she has taken another step towards ruin, and realizes that she has been crowded out of the choice place, and that she has crowded

some one below herself, who, in consequence of this constant pressure caused by the coming in of new recruits, has displaced another lower still. She soon learns that there are as many different grades in houses of ill-fame as there are different classes of men in the community, and that the woman who finds her way into a first-class house is, as soon as she ceases to be a "winning card" there, crowded out and obliged to seek shelter in one of the lower grade; being systematically forced down, down, ever downward, nor is she permitted to halt nor rest until she reaches the very last and lowest den of drunkenness and debauchery.

She is now in a second-class house, patronized by second-class men, and begins to taste the bitterness of prostitution. She comprehends the full horror of her position, and O, if she only could, how gladly would she go back to hard labor again! To escape the terrible fate she sees before her, she would welcome the hardest task, the plainest fare, and endure them, if she must, until death released her. But this cannot be; the door of honest industry is barred and bolted against the prostitute; and, besides, there is a demand for her lower down. The men who compose the lower classes are just as hungry for human flesh as their richer neighbors, and just as firm believers in the doctrine that "woman was made for man"; but, lacking the wealth wherewith to work the ruin of unfortunate girls, the brothels they frequent are kept full by receiving the discarded inmates from those of a higher grade. Every move is downward! The road to ruin grows darker and more dismal at every step, but she can neither stop nor turn back. The power that "regulates prostitution" is heard in the voice of the policeman, crying "Move on, move on! don't block up the way, make room for others, MOVE ON!" and if she does not move on, quickly too, she is arrested, dragged before a police court, fined, and perhaps given a few months in jail.

Nine out of every ten of the noisy quarrels and fights, among the inmates of brothels, are caused by the persistent refusal to "move on" of some poor, desperate creature who is crazed and maddened by the prospect before her. She began her career of prostitution in the society of men who were, perhaps, her superiors in education and social culture; has found her peers and passed them in her gradual descent, and now the men she is compelled to associate with are so coarse and brutal that she shrinks from them and dares the consequences of a brawl rather than step to a lower level. Wild, reckless and defiant, careless of herself, she takes to whisky or morphine, rushing madly on, hating and hated, fighting her way with "tooth and nail" against fearful odds. At every turn she is met by an officer of the law, who hurries and jostles her along, arresting her often and clubbing her sometimes, forcing her on and down until the "last ditch" receives her.—*The Prodigal Daughter*.

The Wanderings of a Spirit.

BY R. B. KERR.

Some time ago I was invited by a friend to go to a Spiritualistic seance. I had always regarded Spiritualism with a very sceptical eye, but being quite open to conviction I accepted the invitation. I was well repaid for my trouble, for not only did I see one spirit, but I met with a number; and, as there were not many guests present, I was able to get a beautiful young spirit, with long golden curly hair, all to myself. She was full of interesting information, for she had just been on a holiday trip to the planet Jupiter. I seized so splendid an opportunity, and asked her to devote the whole of her time to an account of this great planet and its inhabitants, if any. She complied, and spoke as follows:

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"Many people have doubted whether Jupiter could be inhabited, but as a matter of fact it is thickly populated by beings with spirits like our own, although differing very much from the people of Earth in the shape and composition of their bodies. But there is not time to tell you everything, so I shall confine myself to the most striking peculiarity of these beings. You will hardly believe me when I tell you that the whole tone of life and morals in the planet Jupiter is determined by one strange rule, that no person shall during the whole course of his life hear more than one tune.

"So strict are these people on this point that they place the virtue of having heard only one tune far above those virtues which make people happy. In fact, when you call a Jup "moral," you usually mean that he has heard only one tune. He may be a liar, a shrew, a hypocrite, a monster of spite and cruelty; yet, if he has heard only one tune, all will admit that he is at least virtuous. On the other hand, he may be full of love and tenderness for everything that lives; but, if he has ever heard more than one tune he is cast into the gutter as a thing too foul to be touched, or even mentioned by decent people.

"Each Jup is supposed to have the choosing of the tune he is to stick to for life, and this cannot well be done before the age of discretion is reached. Accordingly it is necessary to prevent the young from ever hearing any music at all, or even guessing at the existence of such a thing, in case it should disturb their minds and arouse a precocious curiosity. The result is that the young of Jupiter are brought up in great ignorance. They are closely watched, cannot go out after certain hours, and are only allowed to read selected books which do not allude to music.

"At last when old enough, each Jup is taken into a large and gaily decorated hall. In the center is a table covered with musical boxes done up in frills of many colors, and each containing one piece of music. From these the young Jup may choose one. Of course he cannot hear the different tunes played over before choosing, but must judge by the frills and the colors.

"His choice is made more difficult by the inquisitive curiosity of all present. Music being a wicked and forbidden thing, whatever concerns it arouses the most breathless excitement in the breast of everybody. Every eye, and every available eyeglass or opera glass, is fixed upon the young Jup as he makes his choice. If he hesitates, and looks first at one box and then another, the onlookers wink and nudge their neighbors, and it is whispered that the youth would like to hear more than one tune if he dared, and who knows if he has not already heard some music! For in Jupiter everyone is virtuous, and would blush at the mere idea of hearing more than one tune; yet everyone thinks that all the others are dying for a chance of hearing illicit music.

"When the young Jup has at last chosen his tune, he and it are at once registered, so that it may be easy to watch him in future, and see that he never hears any tune but his own. A great feast is next held, and then the Jup and his musical box are escorted home. The crowd withdraws, and he is left for the first time to hear and enjoy his tune. In well-ordered houses the box stands on a side table, and pours forth its melody, the walls of the room being well padded. Whenever the tune is finished it commences again, and so on for the rest of its owner's life.

"Many of the Jups get tired of the one tune. Those who have no ear for music, or little sensibility, do not mind; but persons of delicate ear and fine sensibility become distracted by the eternal repetition of the one tune, however beautiful it may be at first.

"It would be a great mistake to suppose that the Jups are as virtuous as they look. On the contrary the young, who are supposed to have heard no tune at all, secretly frequent haunts of illicit music kept by disreputable characters. Those who are too timid or ignorant to seek such haunts excite their minds by reading forbidden books and papers about music, or listening to wicked stories about the Beethovens and Wagners of Jupiter.

"In one division of the planet people have become so tired of

always hearing one tune that a law has been passed by which anyone can get a license to change his tune as often as he pleases. But it is compulsory to stick to one tune at a time. In that section a person will have one tune the whole of one year, then another the whole of next year, and so on. But this law has done little good. It was thought that the only reason why people got tired of their tune was that they had got the wrong one, and that if they could only change until they got the right one, they would then stick to it for life. But the result is different. Every time a new tune is chosen it gives great pleasure for a while, but sooner or later it gets as tiresome as the old one, and another change is wanted.

"This deplorable state of things is causing the people of Jupiter the gravest concern. They are passing severe laws to make each one stick to his legal tune, and many societies of earnest people have been formed to grapple with the terrible evil of discontent with one tune. I had the privilege of attending one of these gatherings. Nearly all the speakers agreed that the only thing to do was to make public opinion and the law stricter. The young must be entirely prevented from hearing of music, and to bring this about it was recommended that a bell should be rung every evening to bring the children in before dark, and that all persons who circulated musical literature should be severely punished. As for the grown-up persons, it was thought that they should be compelled to stay at home, instead of going to clubs and other wicked places where there might be devices for hearing illicit music. All were exhorted to pray without ceasing, and to wrestle with the dreadful sin which was undermining the life of the planet.

"After many of these speeches had been made, I was introduced as a visitor from another planet, and asked to give my views. I made a few remarks as follows:

"Instead of trying to advise you how to make people contented with one tune, I wish to say that perhaps the prevailing discontent is not such a serious evil after all. In our planet Earth we can all hear as many tunes as we like, and we find that a variety of beautiful tunes softens the heart and broadens the mind. Are you sure that it is ever an evil thing to love the beautiful? Is it not strange that the greatest sin in your planet is a sin of love? You kill each other in bloody wars, and cheat and lie, and hate and oppress one another; but all these things can be forgiven. The one unpardonable sin is to love a beautiful thing unlawfully. Would it not be well to get rid of some of the hatred in your planet before you abolish any of the love?

"As for your theory that people should love only one tune, I cannot square it with the great law of nature that variety is necessary to health of body and mind. Every doctor recommends a varied diet, and frequent change of air. We love to change the scene from mountain to prairie, from inland to the sea, from town to country. There is no place like home, but we all like to leave it for a while, and we enjoy it more when we return. Change of study refreshes the mind; indeed, one of our great men of Earth called Gladstone said that the best rest was to turn to a new subject. In all matters except music every sane being will admit that there is no tonic like change. Is it likely that nature has given us one law for music, and another law for everything else?

"It is not because you have got a bad tune that you tire of it. Nearly all tunes are good, but all become bad if played over and over again without change. In fact we know that the sweetest things are the first to cloy. If you only vary your tunes enough, you will never tire of any; but each will be a joy forever.

"In a word, there cannot be too much love of the beautiful. I beseech you to hear and love every beautiful tune. . . ."

"At this point a howl of rage burst from all present, and they rushed at me with one accord. But I vanished from their sight, and returned to this planet."

Miss Alma: "When did you become acquainted with your wife, doctor?" Doctor: "After the wedding."—*Heitere Welt*.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

Anniversary Number.

As stated in last week's paper we expect to issue a double number, an anniversary number of Lucifer, the leading feature of which will be a brief history of its journalistic career during the years of its minority, having now completed its twenty-first year. August 24 was named as the date of appearance of this Anniversary double number, but owing to the fact that the editor has for nearly a week been laid off for repairs—a temporary indisposition, we all hope—it is thought best to postpone the date of this issue one week, or till Aug. 31.

This delay will enable us to get several articles representative of Lucifer's central work, from old-time contributors living in distant parts of the country, which articles will add greatly to the value of the proposed double number as a campaign document, or evangel of agitation and education along radical lines of thought.

Meantime the request is renewed that our friends and co-workers, far and near, will send orders for this Anniversary number, to distribute to such of their friends and acquaintances as may be interested in the agitation for Freedom of Womanhood and Motherhood as the necessary basis of all rational and permanent improvement of human society.

Another "Markland Letter" Case.

In 1885 Lucifer published a letter from W. G. Markland, telling of a worse than brutal outrage on a sick and helpless wife by her husband—an outrage which, when occurring outside of marriage, is usually punished by lynching.

The prosecution, for nine years, of Lucifer for the publicity given the terrible affair is a matter of history, and need not be re-told here. It is mentioned because vividly brought to mind by the report of a similar case, clipped from the Sioux City "Tribune" and sent us by a correspondent.

In the preliminary hearing of the case of William McKnight, accused of wife-murder, the evidence, as given by

neighbors and the physician who attended Mrs. McKnight showed she was so bruised that she could scarcely speak, and could move but one arm and leg, and these only slightly. After detailing the appearance of the woman, one of the witnesses—a police matron—was asked to give Mrs. McKnight's statement in her own words. Here it is:

"She said her husband came home and wanted her to go into the bed-room with him and when she refused he knocked her down and dragged her into the room. She got away, and then he threw her down and stamped on her chest. That's what made her lungs sore."

Mrs. McKnight made the same statement to other witnesses. The physician added in his statement that when the husband stamped on Mrs. McKnight she said, "Oh, you're killing me!" and he replied: "I don't give a — just so I have my fun." The outline of one of the bruises, the physician testified, was that of the heel of a boot or shoe.

Our correspondent adds details that the paper dared not print, and which, if we should print, might bring another "Markland Letter" prosecution. One of the least dangerous (to the publisher) of these statements is that the husband "frequently outraged the wife before the eyes of the younger children."

"This was his third wife," adds our correspondent. "The others died of too much husband."

The information placed against McKnight by the Prosecuting Attorney accused him of murder in the first degree. The Judge held, however, that, as the testimony showed no premeditated malice, he should change the charge to the milder offence of murder in the second degree, or manslaughter.

So the woman died from the excessive love of her husband, and not from his malice! Fortunate creature! Let it never be forgotten that marriage laws were enacted and are maintained for the protection of women.

When a negro was burned in Leavenworth, for an outrage on a girl, did the lynching committee stop to inquire if the act was perpetrated as a result of "premeditated malice"? Is such a question ever asked when a woman is mangled and killed by a man who is not her "lord and master"? The courts of inquiry in such cases do not usually take time to inquire whether the man was actuated by malice toward, or love for, his victim. The sight of the destruction wrought is sufficient.

I do not mean to advocate lynch law. Nor do I wish to be understood as maintaining that McKnight should be legally sentenced to be hanged. It is evident that he is a sex-maniac, and as such he should be placed where he could not have the power to outrage women. I do not even mean to preach a sermon from the text so apparent in this case. But I do wish to call attention to the difference between the public feeling manifested when the outraged woman is a wife and when she not.

Why should it be less a crime for a man to maim and kill his wife, the mother of his children, than to kill a woman who is not his wife?

L. H.

Notes From the Circulation Department.

If you receive Lucifer regularly without having ordered it some one else has paid for your subscription. If you do not want to read it, please drop us a line to that effect, or return the paper to letter carrier. Lucifer is of too much value to be wasted by sending it where it is not appreciated.

The advertisement referred to by R. C. C., (see "Various Voices") is that of "The Prodigal Daughter," with Lucifer

thirteen weeks, for twenty-five cents. If any of our readers are in a position to act on R. C. C.'s suggestion, that advertisement will be found quite effective. Notices calling attention to the Anniversary number would be very timely just now.

Two weeks ago, just before going to press, we received a copy of new regulations by the Postmaster General which we construed to prohibit premium-giving. Since that time we have consulted the Superintendent of second-class matter at the Chicago post-office. He tells us that our premium offers are not of a nature to be affected by the new ruling; hence they continue open.

We hope to be able to announce, in our next issue, some of the special features of our Anniversary number. We hope to make it one of the most valuable numbers of *Lucifer* ever issued. Please let us have your orders as early as possible, that we may know how large an edition it will be necessary to publish. One hundred copies for one dollar; twenty cents a dozen.

One of the most active workers in the extension of *Lucifer's* circulation is George B. Wheeler, 1443 East George Street, Chicago. He is indefatigable in sending in new trial subscriptions, and has addressed many hundreds, if not thousands, of wrappers for sample copies. With a few more such workers as he and "R. C. C." *Lucifer's* subscription list would be doubled in three months.

The offer of *Lucifer* ten weeks for ten cents is withdrawn. It made too much work in the mailing department. In its stead we give *Lucifer* five weeks for ten cents, and as premium "The Coming Woman," "A Tale of the Strassburg Geese," or "Institutional Marriage." Either of these premiums will be useful to present to those who are just getting "out of the woods."

Trial subscriptions are discontinued promptly on expiration of time paid for. If you want the paper, please renew a week or so in advance and save us the time and expense of taking your name from the mailing galleys and re-entering it thereon.

L. H.

Crackerets.

BY TAK KAK.

They tell us that the creature has no rights as against the creator. That is from the creator's point of view, and that is where the creator fools himself if he thinks so.

It is too simple, to prove the value of alcohol by weighing a man. Bulk is not necessarily health.

Marriage is a trap invented by man to catch woman, but he puts his foot in it.

When a woman is only half slave and half free, there is apt to be many family jars in the household.

A vote for a South Carolina no-divorce law is in fact a vote for poisoning as the thing that has happened and will happen.

In the Koch tuberculosis controversy, it should be borne in mind that even if Koch is right about milk as it comes from the cow, milk may easily be contaminated by dust containing human spittle.

Another View of It.

"There were a great many difficulties in the courtship," said the romantic girl to the married woman, "but their trouble is all over now."

"Dead, are they?" asked the married woman.

"No, of course not. They are married."

"Then their trouble has only just begun."—*Pittsburg Chronicle Telegraph*.

C. L. James to His Critics.

P. P. C.: Since April 20th *Lucifer* has published no less than five papers addressed to me personally, and together occupying eight columns against my three—not to mention squibs. It must, therefore be on some other ground than wanting space if this very brief reply to all which need any, be "declined with thanks"—or without.

To W. F. Peck, I will say I can prove in just his fashion that Friday is an unlucky day. Comparing a few thousand examples, like a "progressive" doctor, instead of half a dozen, like a "superstitious" old grandmother, leads to slightly different results.

To Rheinhold Starcke, I observe that the Old and New Testaments, the Lives of the Saints, the Catholic and Mormon journals—in short all fanatical religious publications—are full of mental cures which knock the spots off his. That's the right place for them. Leave them there.

To C. E. W. I say, "George Wilson, M. D., M. A., L. L. D." must be a very big man. Did you get him all in? Was not there a D. D. left ashore, perhaps? Anyway, I defy him to answer the same questions I put to Elmer Lee; and if you will give me his address, I will see he gets my challenge. To the laity, whom such "physicians" have misinformed, I have no more to say than that they are imposed on. I challenge the imposters to meet me direct.

To "him who now occupies *Lucifer's* editorial tripod"—only his peremptory order to quit prevents my showing him, as I said I would, that doctors do not profess to make old rakes young again. That quacks do, he has shown himself. Every man, woman and child, knows it is quacks who write the "Lost Manhood" advertisements; and that it is to punish just such quacks the "monopoly" laws on this subject are made.

REPLY.

From a couch of pain I will attempt a brief reply to the above, confining my remarks mainly to the first and last paragraphs.

1. Friend James' arithmetic is at fault, else my eyes deceive me. Since the discussion of the medical doctor question was begun in *Lucifer* March 16, C. L. James has had seven and a quarter columns of space, mainly devoted to replies to his critics, while his critics have had ten and three quarter columns. A large part, however, of these articles opposing the views of Mr. James have been directed to the subject as such, rather than to him personally. His name was mentioned incidentally often, rather than conspicuously, as the only person addressed. But is it not right and proper that five or six writers should have more space than one writer? The above count of columns was somewhat hastily made and may be only approximately correct, but am sure it does Mr. James no injustice.

2. I have issued no "peremptory order" that Mr. James must "quit" the discussion of the medical doctor question. What I said was that, such articles as his last, occupying three and a quarter columns of our wide measure, would be "declined with thanks,—except for reasons quite out of the ordinary." This was said in reference to all contributors, not directed to Mr. James alone. Three-column articles are much better adapted to a monthly or quarterly magazine than to a small weekly.

3. If by "quacks" he means a large portion of college-bred doctors I can agree that "it is quacks who write 'lost manhood' advertisements." My recollection is that some of the most famous of these advertisers tell the public that "hung up in my office is a diploma" from a "regular" medical college. I have known personally more than one medical graduate whose practice is largely in the lost-manhood-restoring line.

4. As to Medical Monopoly Laws: I am glad to know that there are many learned and skillful physicians who do not ask for such monopoly, and am quite sure that these laws are secured, not so much by people who employ doctors as by that portion of the medical profession whose greed and love of power

prompt them to seek exclusive ownership and control of the business of physicking, bleeding and blistering people, and who therefore oppose all doctors who teach and practice methods of healing that do not require drugs, blisters, the lancet, etc., and who very rarely find it necessary to resort to surgery.

In securing these medical laws the doctors are greatly assisted by the lawyers whose interests are thereby promoted, since the more laws the more work and the more power for the lawyers.

This is all I care to say at this time. Will try to give later some of my own personal experiences and observations among the medical fraternity and also as a "quack doctor" in a small way.

M. H.

Press-Writers' Notes, No. 4.

BY A. C. ARMSTRONG.

July 21, "The Times" Richmond, Va., prints a fine letter from Kent C. Peery, Longwood, Va., on "Religious Liberty."

July 22, "Traveler," (Boston) William E. Bonney, "Mr. Armstrong and the Preachers;" D. Webster Groh, "Single Tax and Religion;" Edward Stern "Single Tax." "World-Herald" (Omaha, Neb.), prints the writer on the "Reasons why Lightning Destroys Churches in preference to Saloons."

July 23, "Traveler" prints Lucy Waters Phelps, "Bible and Divorce;" W. J. Hutcheson on "Infidels" and William Duffney (Paine Hall) congratulates Mr. Groh on his victory over Prof. Moore; "Bulletin," (Phil.), Edward Stern gives a "Plan to Elevate Humanity." "State Journal" (Lincoln, Neb.), William E. Bonney on "The Rain Problem, Shall the People Depend on Prayers or Reservoirs?"

July 24, "Traveler," Francis B. Livesey, "Educators Help Socialists;" J. T. Small "College Men." "World-Herald" (Omaha, Neb.), Walter Breen, "The Prayer Gauge." "Bulletin" (Phil.), Albert P. Lewis "Wealth and Happiness."

July 25, "Traveler," George B. Wheeler and Francis B. Livesey appear in Doctor Pangloss column in criticism of the "Doctor's Praise of the Preachers."

July 26, "Traveler," J. B. Beattie has a round with E. H. J., about the Boers and John B. Barnes attacks the righteousness of the missionary cause under the heading "China's Payment." "Bulletin" (Phil.), Edward Stern "Philadelphia Plans;" J. A. Powers "Faith and Doubt."

July 27, "Banner of Light" (Boston) prints two fine letters from D. Webster Groh and Francis B. Livesey are the important work of the Press Writers. "Traveler," W. C. Knowlton, "Sunday Laws." "Pioneer Press," Martinsburg, (W. Va.), James B. Elliott, "The Age of Reason;" D. Webster Groh "A Misunderstanding;" W. C. Knowlton "Father Abraham says come to Jesus;" Francis B. Livesey, "Cook and Comstock," "Home Education the Thing." "Thomas and Tice hard at it;" J. A. Powers, "Only as a Back Ground;" and one from the writer entitled "An Ideal Paper" which applies to the "Pioneer Press." "Old Side Methodist" seems to be satisfied that Francis B. Livesey is the name of a live man but still queries "What's in a Name?" "Bulletin" (Phil.) prints a fine letter from Mrs. Inez C. Pratt, Lawrenceburg, Ind., in answer to the writers question as to why Col. Ingersoll's name should be omitted from the "Vision of War" framed and hung in the offices of our national cemeteries. Printer and Press Writer F. Wm. E. Cullingford thought so well of it that he immediately printed 1000 circulars bearing the writer's question and Mrs. Pratt's splendid answer and sent them to the leading Press Writers for distribution.

"Truth Seeker," (New York) prints notes of the Press Writers work from D. Webster Groh, and the writer.

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- c. Swartz, C. L., Wellesley, Mass.

VARIOUS VOICES.

M. L. Lake, New York:—Being one of the multitude, an average woman, having little erudition and therefore possessed of common sense—according to C. L. James I would like to say to him, in regard to a phrase in his article, "The Right Use of a Pithy Phrase," where he says, "The depths of human meanness are fathomed by those who employ vivisectors when likely to need a death-certificate, and slander vivisectors when in health."

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